



The Shifts in Meaning in the Film Translation of The Captain

(中国机长, 2019)

《中国机长》(2019) 影片翻译中的意义转变

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Abstract: This study aims to describe the types of translation meaning shifts and the forms of meaning shifts that dominate in the film *The Captain* 中国机长 (2019). Meaning shifts occur due to cultural differences, language conventions, or social contexts between Mandarin and Indonesian. The research method used was qualitative analysis involving data reduction, data presentation, and conclusion drawing. Data was taken from the film's subtitles and analysed using M.D.S. Simatupang's theory of meaning shifts, including generic to specific shifts, specific to generic shifts, and cultural differences. The results of the study show that meaning shifts caused by cultural differences dominate over shifts from generic to specific and specific to generic, with eight data points out of a total of 16 analysed. The researcher hopes that this study can help translators, especially those in translation classes, to gain a deeper understanding of translation theory, types of meaning shifts in different contexts, and expand their vocabulary and knowledge of culture so that they can produce more in-depth analysis.

Keywords: shift, meaning, film

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摘要: 研究"HSK EXAM-汉语水平考试"应用程序在 HSK 4 准备课程中的使用,旨在了解该应用程序在 HSK 4 准备课程中的使用活动,以及 2022 年汉语教育专业学生对在 HSK 4 准备课程中使用"HSK EXAM-汉语水平考试"应用程序的反应。本研究采用描述性定性方法,应用 Miles 和 Huberman 的数据分析流程。研究结果显示,该应用程序获得了学生的积极响应。汉语学习者认为该应用程序非常有用,因为它提供了各种 HSK 练习题和词汇。研究发现表明,该应用程序有潜力成为 HSK 4 准备课程中使用的有效补充媒介,并为未来基于技术的汉语学习方法的发展提供了宝贵的见解。

关键词: 使用, HSK EXAM-汉语水平考试, 教学媒体



1. INTRIDUCTION

Translating text from one language to another is a complex process. Often, the original meaning shifts. Translation shifts occur due to cultural differences, linguistic conventions, or social contexts between the two languages involved. This is often encountered in the translation of literary works or Chinese film *subtitles* into Indonesian. Differences in pronunciation and dialect used in literary works or *subtitles* are one of the reasons why good translation is necessary so that the message to be conveyed can be understood by readers or viewers.

For example, the dialect from Guangdong, China, which uses 粤语 [Yuèyǔ] or Cantonese with the sentence 你食饭未呀? [Néih síh faahn meih?], which means "have you eaten yet?". The discovery of proverbs or idioms that contain deep cultural meanings that cannot be translated word for word, which is another reason why careful translation is necessary. An example is the idiom 龙头蛇尾 [Lóngtóu shéwěi], which if translated word for word would have an abstract meaning. With the emergence of these problems, efforts are needed to overcome these problems through a deep understanding of the culture of the original language and also to increase vocabulary in order to provide translations that can be understood by readers or viewers.

Translation is not merely the transfer of text from one language to another. Bassnett (2002) states that translation is a process of negotiation between texts and a process in which all types of language transactions are mediated by the translator. Furthermore, Newmark (1988) states that translation is the process of changing the meaning of a text into another language so that it matches the intention of the original author. The translation process involves two important aspects, namely the Source Language (SL) and the Target Language (TL). SL is the original language or the language to be translated into another language, while TL is the language resulting from the translation of the source language.

Ideally, Masduki (2011) states that types of translation include free translation, which is not bound by word-for-word or sentence-by-sentence translation, but rather seeks to find equivalent meanings based on the form in the target language. There is also ethnographic translation, which is the conveyance of messages from BSu to BSa that is influenced by cultural aspects, as well as pragmatic translation, which means transferring messages by ensuring that information from the source language is conveyed accurately in the target language. Masduki (2011) also mentions that meaning in translation cannot only be taken from individual words, but must be viewed from a series of interrelated words in the context in which they appear. The translation process often involves two or more different cultures, so translators need to have a deeper understanding of the



context being translated. Globalisation has made the translation process more massive. Mardasari (2021) states that the development of Mandarin language learning around the world has increased significantly over time, thereby increasing public interest in learning Mandarin. Various books, literary works, and films have spread to various parts of the world, requiring translation to help readers understand these works. According to data from RRI (Radio Republik Indonesia) in May 2024, 2022 was the year with the highest number of film viewings, with 10,061,033 viewers. This figure has risen sharply compared to previous years. This shows that in the era of globalisation, films have become the most popular medium among the general public. There are several reasons why films have experienced an increase in popularity. Based on a survey conducted by IDN Times, there are two reasons why people love films. The main reason, with a percentage of 37.2% of votes, is because films have a reality that is continuous with real life (Khairani, 2020). Another reason is that films can also influence the emotions of the audience and allow the audience to feel the emotions that are being conveyed. Additionally, films are a form of literary work in the form of audiovisual communication media that help readers understand information clearly and more easily and are used as a form of entertainment. According to McClelland (2018), films are tools used by philosophers to communicate philosophical ideas or as material for the application of a theory.

The Captain 中国机长 (2019) is a film based on the real-life emergency incident involving *Sichuan Airlines* that occurred on 14 May 2018. In addition to being adapted from a true story, this 2019 film directed by Andrew Law received full support and assistance from the Civil Aviation Administration of China. According to data from IMDb, *The Captain* (2019) has won several awards, including in 2020 for *Best Sound Design* and *Best Visual Effects* at the *Hong Kong Film Festival*. The film won awards, including *Best Film* at the *Beijing Student Film Festival*. It also received the *Golden Angel Award* for *Best Film* at the *C.A.F.F.* or *Chinese American Film Festival*, with total international sales reaching \$417,282,021. The film tells the story of a pilot named Captain Liu Chuanjin and several crew members from *Sichuan Airlines* who flew a plane from *Chongqing* to Lhasa, Tibet. In a film, subtitles are often used to help viewers understand the plot.

To understand the storyline in a film, a clear and appropriate translation is required. According to Mahdani (2022), during the translation process, words are modified, resulting in shifts in both the form and meaning of a translation. Shifts in meaning can occur due to differences in culture and perspective between speakers. Meanwhile, Patas (in Mahdani, 2022) defines the word 'meaning' in translation as the transfer of meaning from BSu to BSa, where the meaning itself must remain the same even though the form may change. According to Simatupang (in Vania and



Elisa, 2022), there are three types of meaning shifts, namely: (1) shifts from generic to specific meanings; (2) shifts from specific to generic meanings; and (3) shifts in meaning due to differences in cultural perspectives. Understanding the essence of meaning shifts in translation will broaden the translator's understanding in the process of translating a work. The result of an appropriate and suitable translation will help readers understand the plot of the story and the message conveyed in the story well. Several studies on the shift in translation meaning have been conducted by a number of researchers, one of which is Mutiara (2018) in her journal entitled "Shifts in Form and Meaning in the Translation of Indonesian Short Stories by Students of the Mandarin Language Education Study Programme, State University of Malang." This study discusses the translation shifts in short stories by students of the Mandarin Language Education Study Programme in the translation course such as the short stories "Kopi Tubruk", "Laki-laki Cemas", and "Kehidupanku Sendiri". The method used in this study was a qualitative research method with a level of qualitative descriptive analysis.

There is also another study by Putri and Pramesti (2020) in their journal entitled "Shifts in Form and Meaning in the Translation of Akutagawa Ryunosuke's Short Story Kappa." The shifts studied in this short story are shifts in form and meaning from Japanese to Indonesian. The methods used in writing this journal are the translational matching method and *glossing* technique with the final results being formal and informal methods. The results of this study show that there is a shift in word class form due to differences in the structure of BSu to Bsa, so that translators prefer to use other words for translations that are acceptable and understandable to readers.

Based on the two studies, there are similarities with the researcher's study, namely that the study focuses on discussing the shift in meaning in a work, while the difference between the two studies and this study is the use of film as a research medium with the use of *subtitles* from the film *The Captain* 中国机长 (2019) as the object of research. The importance of understanding the shift in meaning of words is one of the reasons why the researcher raised this issue. Therefore, this study aims to describe the types of translation shifts found in the film *The Captain* 中国机长 (2019) and the forms of meaning shifts that dominate in the study.

2. METHOD

The method used in this study is descriptive qualitative. The data collection technique used is documentation by utilising *subtitles* from Mandarin to Indonesian in the film. The data is then analysed through data reduction, data presentation, and conclusion drawing. In the initial stage, the researcher determined the theory to be



used for analysing the documents so that it could guide the researcher in analysing the types of shifts in the sentences to be studied. In this regard, the researcher used the theory of M.D.S Simatupang (1999), utilising three types of meaning shifts, namely shifts from specific to generic, generic to specific, and cultural differences.

Next, the researcher created a table containing numbers, film codes consisting of two capital letters which are abbreviations of the film titles, and the duration of the text in the films to be analysed. The table also contains the original text in Chinese characters, pinyin or the pronunciation of Chinese characters written using Latin characters, the film translations, the types of meaning shifts, and an analysis of the meaning shifts. After that, the researchers included sentences in the film that had shifted in meaning. The way to find these sentences was to look at the original sentences and the film's translated text to see if there were any words or sentences that had shifted, where the words or sentences from the source language had equivalents in the target language. The researchers only collected data from the beginning, middle, and end of sentences that experienced a shift in meaning. This was done because there were repeated sentences and the presence of sentences that did not undergo shifts. This also aimed to avoid redundancy or wastefulness of sentences and ensure that the analysis focused on the most relevant and informative data.

After entering the sentences, the researchers analyzed the types of meaning shifts. The analysis process looked at whether the phrases or words in the source language were distant, close, or had a different meaning from the target language based on cultural factors. If, in the source language, a vocabulary word or phrase has a meaning that, when translated, becomes a general meaning or does not contain a specific meaning, and when translated into the target language, the meaning becomes narrower and more detailed, then the most appropriate type of meaning shift is generic to specific. Conversely, if in the source language a word or phrase has a specific meaning when translated, and when translated into the target language the meaning becomes broader and more general, then the appropriate type of meaning shift is specific to generic. There is one more type of meaning shift, namely cultural differences, which can be analyzed by looking at the meaning of the source language and then finding a suitable equivalent in the target language by considering the cultural aspects of the source language.

After identifying the types of meaning shifts, the researcher conducted a meaning shift analysis. First, an analysis of the source language was written, which consisted of a translation of vocabulary that had undergone shifts in the source language in general. This was followed by an analysis of the target language, which contained explanations of the translation of the shifted vocabulary in the target language. Finally, conclusions were drawn. The conclusion takes the form of a table



listing the types of shifts that have been identified. From the large amount of data collected, the researcher performed data reduction, which is the process of simplifying and converting raw data into a form that is easier to manage and analyzed. From the two hundred pieces of data collected, the author simplified the data into 16 pieces. The data taken is data that has no repetition and discusses shifts in translation meaning.

After analyzing the documents, they are given to the triangulator to determine the validity of the researcher's analysis. The triangulator is a person who determines the position of an object using triangulation techniques to ensure data validity. A separate column was created for the triangulator in the table after the column for the analysis of meaning shifts. A tick was given if the analysis conducted by the researcher was correct and an 'X' was given if the analysis conducted by the researcher was not valid. Below the 'X' mark, a note is provided indicating the location of the error made by the researcher in conducting the analysis if the researcher made a translation error. The triangulator in this study was Zakia Ikfina, S.Pd., MTC SOL, a postgraduate alumnus of Guangxi Normal University. After being checked by the triangulator, the researcher discussed the results of the analysis that had been carried out.

3. FINDINGS AND DISCUSSION

The shift in meaning in the translation occurred due to differences in perspective influenced by culture or differences in language conventions from BSu to BSa. From the results of data collection, it was found that two hundred data points had been collected. From the available data, the author reduced the data by simplifying it into 16 data points. The large number of repeated sentences and errors in the translation led the author to decide to reduce the data. The main purpose of the data reduction carried out by the researcher, in accordance with the opinion of Johnson and Wichern (2014), was to simplify the data so that it was easier to analyse and understand without losing important information.

From the analysis of the 16 data points verified by the triangulator, the data was classified in Table 1 below.

Table 1. Analysis Results Data Types of Meaning Shifts

Type of Translation Shift	Data
From Generic to Specific	9 and 13
Specific to General	2, 3, 5, 8, 14, and 16
Cultural differences	1, 4, 6, 7, 10, 11, 12, and 15



Based on the 16 pieces of analysis data that have been collected, it is known that there are two pieces of data regarding the analysis of the shift in meaning of translation from generic to specific. There are six pieces of data regarding the analysis of the shift in meaning of translation from specific to generic, and there are eight pieces of data regarding the analysis of the shift in meaning of translation based on cultural differences. Based on the research data above, it can be seen that the form of shift in the meaning of translation that dominates in the film *The Captain* 中国机长 (2019) is a shift in translation meaning. Based on cultural differences with a total of eight data points. This will be discussed further in the the sub-chapter below.

a. Shift in Meaning Based on Cultural Differences

Shifts in meaning based on cultural differences are situations in translation where the source language undergoes changes when translated into the target language due to differences in cultural perspectives between the two.

(1) Data 1

BSu Text: 本片根据 **2018 年 5 月 14 日**四川航空 3U8633 航班真是事件改编

。
 Běn piàn gēnjù **2018 nián 5 yuè 14 rì** sīchuan hángkōng 3U8633 hángbān zhēnshi shìjiàn gǎibiān.

BSa text: This film is based on the true story of Sichuan Airlines flight 3U8633 on **14 May 2018**.

This data shows the differences in grammar between Chinese and Indonesian. In Chinese culture, there is 中国人的思维方式 (*Zhōngguó rén de sīwéi fāngshì*) or the Chinese way of thinking about writing time, which is from the largest (year) to the smallest (date), such as writing 2018 年5月14 日.

Based on this, Zhang, W. (2021) states that 日期书写不得以小数点或顿号代替年月日 *Rìqí shūxiě bùdé yǐ xiǎoshùdiǎn huò dùn hào dàitì nián yue rì* means that dates should not be written with commas, but rather directly as the year, month, and day. This opinion reinforces the previous opinion that Chinese dates are written starting with the year and ending with the date. Meanwhile, in BSa, the writing of time begins with the date and ends with the writing of the year. Therefore, there is a cultural difference between the source language, which uses the YYYYMMDD time format, and the target language, which uses the DDMYYYYY time format, influenced by the different perspectives or thought patterns of each culture.

(2) Data 4

BSu Text: 重庆。



Chongqing

BSa text: Chongqing City.

This data shows how the spelling of city names differs from Bsu to Bsa. Chinese people do not use the word *city* when referring to cities, especially if the city in question is a large one. Liu & Zhu (2014) explain that in Mandarin, communication efficiency is one of the main reasons why city names are not always followed by the word *city*. Adding the word "*city*" to every place name is considered unnecessary because the context of the conversation is usually sufficient to explain the status of the place. People prefer to use place names directly without any additions to facilitate conversation and avoid redundancy. In addition, Chongqing is one of the four major cities in China, so the Chinese people already know that Chongqing is the name of a city.

In contrast to this, the mention of city names in Bsa is always followed by the word *kota*. Based on geographical aspects, the use of the word *kota* in Indonesia aims to provide administrative clarity so that it is easily understood by the public, given the large number of islands and provinces in Indonesia. Prasetyo (2015:23) explains that the word *kota* is used in Indonesian because the term has been standardised in Indonesian since the colonial era, where the word *kota* was adopted from the Sanskrit word *kottah*, which means fortress or dwelling place, so that in the target language translation, the word 重庆 (Chóngqìng) is expanded to Kota ChongQing, because Chongqing (Chóngqìng) itself is already known as *a city* in BSu.

(3) Data 6

BSu text: 梁机长, 早

Good morning.

BSa text: **Captain Liang, good morning.**

This data shows the grammatical structure of greetings in Mandarin. The Chinese have a habit in their way of thinking called 中国人的思维方式习惯 (*Zhōngguó rén de sīwéi fāngshì xíguàn*) regarding the writing of greetings, which is to put the name or title of the person being addressed first, followed by the greeting, such as 梁机长 (*Liáng jīzhǎng, zǎo*), which means 'Captain Liang, good morning'. This is reinforced by Wang & Li (2015), who state that greetings in Mandarin often begin with the subject, reflecting a unique grammatical structure. Meanwhile, Zhang and Liu (2015) mention that mentioning titles in Mandarin greetings is a way of showing respect and social hierarchy in formal and everyday interactions.

In the target language, greetings begin with a greeting sentence and end with the title or name of the person receiving the greeting. This is supported by Hadi (2015), who shows that in Indonesian, greeting sentences are often preceded by a greeting sentence before the



main subject is introduced. It can be seen that greetings in the source language prioritise names or titles as a form of politeness, whereas in the target language, it is the opposite of the source language.

(4) Data 7

BSu Text: 收到.
Shōu dào
Text BSa: Understood.

The data shows a shift in the meaning of words in Bsu communication patterns. The word 收到 (Shōu dào) generally translates as 'to receive' or 'to obtain'. However, there is a figurative meaning of the word 收到 (Shōu dào) used by Chinese people when receiving information or orders, namely 'to understand' or 'to be understood'. According to Li and

Zhang (2017), the word 收到 (Shōu dào) is often used in the context of communication to indicate that the message has been received and clearly understood. In addition, Wang (2019) states that in everyday communication, 收到 (Shōu dào) indicates an understanding of the message being conveyed. Thus, in this case, it can be seen that the word 收到 (Shōu dào) has undergone a shift in meaning based on cultural differences, whereby the meaning of the word in BSu is not translated literally as 'receive' but has shifted to mean communication from that meaning, namely 'understood'.

(5) Data 10

BSu text: 第一次跟刘机长飞，脸好黑啊
Dì yī cì gēn liú jī zhǎng fēi, liǎn hǎo hēi a
Text BSa: The first time I flew with him, did he always look so **annoyed**?

The above data shows an association between the meaning of the word 黑 (hēi) and the word *kesal*. The general meaning of the word 黑 (hēi) is black. The word 黑 (hēi) is惯用于 (Guànyòng yú) or everyday conversation among Chinese people is used to describe a situation that is annoying and to express frustration towards something. In relation to this, Huang (2019) mentions that the word 黑 (hēi) in Mandarin is often used to express negative emotions such as anger or frustration which reflects cultural associations with dark or undesirable things. In the BSa, the meaning of the word 黑 (hēi) is not generally translated as *black* but as *upset*. According to Suryadi, A. (2013), the word *hitam* in Indonesian does not only refer to colour, but also has cultural and emotional connotations that are often associated with negative meanings or sadness. Thus, there is a shift in meaning in the translation of the word 黑 (hēi), which generally means *black*, but is used with cultural associations in the target language to become the word *kesal*.



(6) Data 11

BSuText

: 飞机愉快。

fēijī yúkuài

Text BSa: May your flight be smooth.

The data shows a shift in the figurative meaning in BSa. The word 愉快 (yúkuài) translates as *happy, pleasant, or joyful*. The word 愉快 (yúkuài) is also often used in Chinese airlines, which in Indonesian means 'May your flight be smooth'. Li (2015) explains that 愉快 (yúkuài), which means happy or pleasant, is very often found in the context of flight services in China, to describe a positive and satisfying experience for passengers during the flight.

According to Rahmawati (2019), the expression "*may your flight be smooth*" indicates an important psychological aspect in creating a comfortable and safe flight atmosphere. In this case, 愉快 (yúkuài) has undergone a shift in meaning which, when translated, does not have a general meaning of *happiness* but also hope. In BSa, the word *semoga* is often used to express hope. This is also reinforced by the word 飞机 (fēijī) before the word, which means flight, and when translated together becomes 飞机愉快 (fēijī yúkuài) or *may your flight be smooth*, as a form of positive expression in the target language.

(7) Data 12

BSu text: "一个端茶倒水的，哪来的自信。"

Yīgè duān chá dào shuǐ de, Nǎ lái de bái xìn

Text BSa: Just a **servant**, what's so special about you? (TC 28:04)

The data above shows idiomatic nominalisation. The idiom 一个端茶倒水的 (Yīgè duān chá dào) refers to the activity of pouring tea, often used to imply a lower job stratum or performing menial work. According to Zhang (2015), 一个端茶倒水的 (Yīgè duān chá dào) literally means *someone who serves tea and pours water*, used to describe someone who serves or assists with small tasks. In British culture, the job of serving something is called a waiter, so the most suitable equivalent for the phrase is the word waiter. This is also supported by the opinion of Li and Suryani (2018), who stated that the idiom refers to the role of a waiter in Chinese culture who is responsible for basic service tasks. Therefore, in this case there is a shift in translation in the cultural perspective of the phrase 一个端茶倒水 (Yīgè duān chá dào) which means tea pourer becomes the word for waiter in the target language.



(8) Data 15

BSu text: 主任

Zhǔrèn

BSa text: Sir.

(TC 37:28)

The above data shows that there is a difference in the system of address between BSu and BSa. The word 主人 (Zhǔrèn) in Bsu means *director, head or chairman*. But in the source language, the title for positions, use the title itself. In the target language, the word 'Pak' is the most commonly used term for addressing older men. Suryani (2015) states that the word 'Pak' in Indonesian is used as a respectful form of address for older men or those with higher status. The word 'Pak' is also used as a form of address without mentioning the position. Thus, it can be understood that the word 'Pak' is used as a form of address in the target language that conveys politeness to replace the word 主任 (Zhǔrèn) in the source language.

b. Shift in Meaning from Specific to Generic

The shift from specific to generic meaning is a shift that occurs because the vocabulary or phrases in BSu, when translated generally, have a specific or deep meaning, but when translated into BSa, the meaning becomes broader and more general.

(1) Data 2

BSu Text: 姓名，角色及事件经戏剧化处理。

Xìngmíng, juésè jí shìjiàn jīng xìjù huà chǔlǐ

BSa text: The names of the characters and events have been dramatised.

The data shows a generalisation of the meaning of names. 姓 (Xìng) translates as family name, surname or full name, which is supported by Wang (2015), who argues that 姓名 (Xìngmíng) includes both the family name and the given name. The word 姓名 (Xìngmíng) has shifted from meaning just the specific name to names with a general meaning.

(2) Data 3

BSu Text: 满儿，爸爸今晚下班以后回来给你过生日。

Mǎn er, bàba jīn wǎn xiàbān yǐhòu huílái gěi nǐguò shēngri

Text BSa: Father is coming home for your birthday party tonight.

The data is about the expansion of the meaning of BSu to BSa. 下班 (xiàbān) when translated into Indonesian means *the end of working hours or going home from work or*



after work. Supported by the opinion of 藻典词 (Zǎo diǎn cí) or online dictionary Zǎo diǎn cí, 下班是结束每天规定时间的工作 (Xiàbān shì jièshù měitiān guīdìng shíjiān de gōngzuò) going home from work means the completion of work that has a specific time each day.

In the target language culture, activities outside the home that involve returning home are also referred to as *pulang*. This does not only refer to after work, but also after playing or after doing activities outside and returning home. This is supported by Widiyanto (2014), who says that the word 'pulang' in Indonesian literally means 'return to one's place of origin' and implies strong emotions related to a sense of safety and comfort. Therefore, in this case, 下班 (xiàbān), which in the source language means specific, shifting to generic in BSa, which is interpreted as the word *pulang* (*home*).

(3) Data 5

- BSu text: 04:27 四川航空重庆运营大楼。
04:27 Sìchuān hángkōng chóngqìng yùnyíng dàlóu
- BSa text: SiChuan Airlines operational building, Chongqing at 04:27.

The data above shows how words in BSu have shifted to become broader in BSa. 大楼 (*dàlóu*) itself means a relatively large, multi-storey building or structure. This is in accordance with the 藻典词 (Zǎo diǎn cí) or *Zǎo diǎn cí* online dictionary, which states that 大楼是有多层的楼房,可用于住家和办公 (*Dàlóu shì yǒu duō céng de lóufáng, kěyòng yú zhùjiā hé bàngōng*) a building is a multi-storey structure that can be used for residential or office purposes. Meanwhile, in BSa, 大楼 (*dàlóu*) is translated as *gedung* (building). According to Ronald (2013), in general, a building means something that is erected to carry out activities. So, in this case, the word 大楼 (*dàlóu*), which specifically means *a large building*, has undergone a generalisation of meaning to simply mean a building.

(4) Data 8

- BSu Text: 去的时候咱们可以上高度避开云的前端。
Qù de shíhòu zánmen kěyǐ shàng gāodù bì kāi yún de qiánduān.

Text BSa: We will **fly** above this when we go there.

In this data, there is a shift in meaning from a specific to a generic translation of the word 上 (*shàng*). The word 上 (*shàng*), when translated generally, means *to go up, above, or (to go) upwards*. Liu (2016) states that the word 上 (*shàng*) in the context of aviation indicates an upward direction or movement. However, the word 上 (*shàng*) in This context is translated as *flying*, because in this case flying itself is the act of going from one place to



another. In addition, the next phrase, 高度 (*Gāodù*), which means "above," and 避开云 (*bì kāi yún*), which means "to split the clouds," explains why the word 上 (*shàng*) is translated as "fly." When translated together, 上高度避开云 (*Shàng gāodù bì kāi yún*) means "fly higher to split the clouds", which refers to the word "fly" itself. Smith (2017) reinforces the above opinion. His opinion explaining that *flying*, in its literal sense, is often described as *ascending through the clouds*, indicating the physical act of taking to the air and moving through the clouds in the sky. The word 上 (*shàng*) itself has undergone a narrowing of meaning or has become the word 'fly' in the target language is supported by the explanation of the phrase that follows.

(5) Data 14

BSu text: 加上在空军的时候, 前前后后飞了得有一百多次吧。
Jiā shàng zài kōngjūn de shíhòu, **qián qiánhòu hòu** fēi liǎo dé yǒu yībǎi duō cì ba.
Text BSa: About 100 times, including during Air Force missions.

The data above shows the use of idiomatic nominalisation. 前前后后 (*qián qiánhòu hòu*) is a Mandarin idiom which generally means *from beginning to end or the whole*. According to 百度百科 (*Bǎidù bǎikē*) or Baidu encyclopaedia, in the novel 西游记 (*xīyóu jì*) Journey to the West, 前前后后 means details, referring to the details of a matter. (*Qián qiánhòu hòu de yìsi shì xiángqíng, xìjié lǐ lǐ wài wài shǐyòng zhǐ shìqíng de xiángqíng*) which means *before and after*, referring to the inside and outside details of a matter. The idiom has shifted to mean *around*.

In BSa, the equivalent of this idiom that fits the context is the word *sekitar*. The word *sekitar* in Indonesian has one meaning, namely, covering the surrounding area or more or less. In this context, the word is used to describe something that encompasses a wider scope around something. The word 前前后后 (*qián qiánhòu hòu*), which has a specific meaning is translated into the generic word *sekitar* in the target language target language.

(6) Data 16

BSu Text: 女士们先生们大家好!
Nǚshìmen xiānshēngmen dàjiā hǎo!
Text BSa: **Ladies and gentlemen!**

The data above shows how specific phrases in BSu have shifted to BSa. The phrase 女士们先生们 (*Nǚshìmen xiānshēngmen*) means *ladies and gentlemen*. In BSa, the words ladies and gentlemen are shortened to *passengers*. According to Yohanes and Ika (in Amsah, 2012), passengers are people who are transported or all people who use that mode



of transport. Because of this, there is a shift in meaning from the specific or narrow meaning of 女士们先生们 (*Nǚshìmen xiānshēngmen*) to the generic or broader meaning of 'passengers'.

c. Shift in Meaning from Generic to Specific

The shift from generic to specific meaning refers to the shift in the meaning of vocabulary or phrases in BSu, which, when translated generally, have a general meaning or no deep meaning, but when translated into BSa, have a narrower and more detailed meaning.

(1) Data 13

(1) BSu text: 你是机长妈?

Nǐ shì jīzhǎng mā?

BSa text: Aren't you the pilot?

In this data, there is a shift in the meaning of the translation from generic to specific, namely in the word 机长 (*jī zhǎng*), which when translated generally into BSa becomes *captain or flight commander or co-pilot*. According to Wang (2018), 机长 (*jī zhǎng*) refers to *the aircraft captain who is fully responsible for flight operations*. In BSu, the person who guides or is responsible for a flight is called a pilot. This is supported by Davis (2019), who states that a pilot is responsible for planning the flight route, monitoring aircraft equipment and maintaining communication with air traffic control. The word 机长 (*jī zhǎng*), which generally means co-pilot or commander or flight commander, has undergone a narrowing or specification of meaning to become *pilot* in the target language.

(2) Data 9

Text BSu: 这句话练了多少次啦， 从来也没有用上过。

Zhè jù huà liànlè duōshǎo cì la, cónglái yě méiyǒu yòng shàngguò

Text BSa: How many times have we **memorised** that? We've never used it.

The data above shows a narrowing of the word. The word 练了 (*liànle*) means to practise. The word is translated as memorising because in BSa, it is what is practised that is often spoken. For example, when we are practising memorising formulas, people will say, "I am memorising," but they will not say "I am practising memorising." Zhao (2018) reveals that 练了 (*liànle*) in Mandarin is often used to describe the act of practising or honing a particular skill, which is related to the importance of consistency and effort in Chinese culture. In addition, Liu (2020) also explains that 练了 (*liànle*) is not limited to physical activities, but also includes mental training and skills. Therefore, there is an expansion or generalisation of the meaning of the word 练了 (*liànle*) to become the



word 'memorise'.

The results of the above study show that the most dominant type of meaning shift is based on cultural differences. There are several factors why meaning shifts based on cultural perspectives occur, as follows.

First, the use of idioms or 成语 (Chéngyǔ). In the source language, Mandarin, the use of idioms is often considered to demonstrate language skills and in-depth knowledge. For example, the idiom 一个端茶倒水 (*Yīgè duān chá dào*) refers to someone who pours tea, and is often used to imply a lower social stratum lower social status or performing menial tasks, such as being a servant.

Second, there are differences in grammatical structure. Shifts in meaning can occur due to differences in cultural perspectives, one of which is differences in grammatical structure. Differences in grammatical structure can be seen in the different ways of writing dates. In Chinese culture, there is a Chinese way of thinking (*Zhōngguó rén de sīwéi fāngshì*) or Chinese way of thinking regarding the writing of time, which is from the largest (year) to the smallest (date), such as the writing of 2018年5月14日. In addition, the structure of writing greetings in the source language is preceded by the subject and ended with the greeting itself. For example, 梁机长,早 (*Liáng jī zhǎng, zǎo*).

Third, the use of honorifics. In Mandarin, the culture of greeting is a form of respect for older people or people in positions of authority, or a form of politeness. The existence of honorifics or words used to show respect or politeness to others in communication is one of the reasons for the shift in meaning based on cultural differences. For example, the word 主任 (*Zhǔrèn*) which means 'Sir' and also in the word 梁机长 (*Liáng jī zhǎng*) or pilot Liang.

4. CONCLUSIONS AND SUGGESTION

The results of this study show that the most significant translation shifts in the film *The Captain* 中国机长 (2019) are based on cultural differences. There are also several factors that cause these cultural differences, including the use of idioms or 成语 (Chéngyǔ), differences in grammatical structure, and the use of honorific words. All of these factors show that shifts in meaning in translation are not only due to language differences, but also due to the cultural differences underlying the language. In addition to cultural differences, shifts in meaning also occur because the vocabulary or phrases in the source language have narrower or broader equivalents in the target language. This causes a shift in meaning from specific to generic or vice versa.

With this research, the researchers hope that academics and practitioners in the field of Mandarin translation can explore more deeply the various types of meaning shifts in different contexts, such as *online* games, social media, or document translation. This



research can also expand the vocabulary and knowledge of the source and target languages analysed to provide broader insights, thereby producing more in-depth analysis. It is recommended that educators provide references on translation shift theories so that students who will conduct research can understand the theories to be used in accordance with the research to be conducted, thereby ensuring validity in writing.

Students studying translation are expected to gain a deeper understanding of basic theories and translation techniques and expand their vocabulary in various fields so that they can help translators translate a work more clearly and make it more acceptable to readers or audiences. In addition, understanding Chinese culture and the customs of Chinese society can also help translators to explore their knowledge of Chinese culture in greater depth.

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